



he natives of the two countries. Have we not here one who has proved the power of this almost miraculous agent, to carry him over the scenes I have mentioned, and to bring him even into the presence of the Queen of our land, and into fraternal communion with the good and great of our land. Have we not here the first fruits of this improved means of communication, and are we not warranted in believing that Dwarakanath Tagore will not be among the first to visit or the last to return from England, with good tidings of that far country, and proofs, in the enlargement of his views—the friendships he has formed—and the kindness he has received, of the benefits of travelling, even in the seat and centre of government. (cheers). We are warranted in believing all this, and much more. It is proportion, then, as we estimate the benefits we have derived, the good we are now enjoying, and the objects we hope to see accomplished through the agency of steam communication, let our gratitude be to the man who has done so much in the cause. Let our gratitude take a substantial form. Let our motto be, 'deeds not words,' and on the pillar that commemorates the acts of the best friends of India, and the world, let there be seen the name of—CHARLES BECKET GREENLAW. (loud cheers).

From the Practical Christian.

#### New-England Anti-Slavery Convention.

Among the numerous Anniversary meetings lately held in Boston, most of which were unusually well attended and interesting, that of the New-England Anti-Slavery Convention was conspicuous. Never before was it so large and influential. Its assemblies in the Second Advent Tabernacle, and in Faneuil Hall, were multitudinous, and some of them undescribably enthusiastic. A great change is coming over public sentiment on this subject, and thousands formerly indifferent or contemptuous opposed to the anti-slavery movement, began to feel a friendly interest in its progress. At Faneuil Hall, on Wednesday evening, two important documents were read to the Convention, and sanctioned by full outbursts of approval from the vast concourse. The first was an address to the Slaves of the South, written by Wm. L. Chaplin. The second an address to President Tyler, calling on him to liberate his slaves, and thus set an example of republicanism and righteousness worthy of his high station and pretensions, intended to be presented by a committee during his visit to honor the Bunker Hill celebration. This address was also written by Rev. Garrison. It would be needless to say that these addressees are characterized by the moral fidelity and talent of the gifted author. They will create much sensation, call forth some denunciation, receive some affected contempt, stir up some wrath in the bosoms of the unprincipled, but on the whole, as bold moral suasion strengthens, produce most salutary effects. Thrilling speeches were made in commendation of them, interlarded with the soul-stirring songs of the Hutchinsons, and sanctioned by thunders of applause from the people, besides that more sublime approbation which in the deep recesses of the pure soul mingles its unheard *amens* with those of the invisible world. Compared with this last, the racket of thumping canes, stamping feet, clapping hands and hurrahing mouths, however good and necessary in this animal existence, is but a vain noise.

The music of the Hutchinsons carries all before it. It was a most important charm to collect and attach people to the meetings of the Convention. Specifying, even of the better sort, did less to interest, purify and subdue minds, than this irresistible anti-slavery music. To this and the great Latin American excitement of last year, may be mainly attributed the increased interest evinced in the late gathering. Nearly all this additional zeal and devotion was thrown into the organization channel. The new organized abolitionists seemed to have had very thin, indifferent, and discouraging meetings. Some of their speakers acknowledged that the ecclesiastics and religiasts, who formerly filled them their countenances, if they would shake off Garrison, Abby Kelley, &c., &c. have deceived them, now finding plenty of other excuses for leaving the cause of the slave to take care of itself. The new organization brethren made a sad mistake when they left the old platform, and adapted themselves to the wishes of the sectarians. They will find themselves woefully deceived by promises from that quarter. That outcry about woman's appropriate sphere, non-resistance, no-government and infidelity, will prove to be a most hollow-hearted excuse for not espousing the anti-slavery cause.

The clergy and church of the denominational sects, as now constituted and exercising their influence, are blindly and obstinately bent on procuring to themselves irretrievable disgrace, if not utter ruin. God will have a true ministry so long as one man needs another's teachings, and Christ will have a true church so long as good men have any occasion to associate for holy purposes in distinction from the children of iniquity. And the gates of hell will never be able to prevail against that true ministry and church. Such a ministry and church, though blasphemous, stoned, crucified and apparently trodden in the mire of the streets, will rise in glorious triumph and live down all opposition. And whatever there is in the present professed Christian ministry and church essentially pure and good, will come out of the fire-like gold from the crucible, only to shine brighter and brighter as by refinement. But what that will prove to be, God only knows. The day will declare it; for it shall be tried as fire. Some of our most devoted and self-sacrificing abolitionists have waged a terrible war with the church and clergy. They thundered and lightened at this assembly. They seeth and scatter every thing that stands in their way. They are the real radicals of the enterprise—rod hot with zeal, headlong as a torrent tumbling over rocks, swooping and indiscriminate as a tornado; with too much moral rectitude in their hearts, and too much truth on their tongues to be disengaged or lightly esteemed by enlightened lovers of righteousness; and yet, with too much error of judgment, violence of passion, double meaning of language, and want of self-discipline to be followed implicitly. Time will correct their faults, give them clearer heads, subdue their tempers, and render them more just, as well as charitable towards those whom they now hold up to abhorrence. And time, too, will open the eyes of thousands who abhor and denounce them as the subverters of order, the destroyers of religion, and the enemies of all righteousness. It will at last be known and felt that their fundamental positions, taken as they themselves really mean to be understood, are essentially correct, and that their denunciations of the church and clergy are much better deserved than many are yet willing to think. They do not fully understand their own positions, and are too impatient a temperament to study the right use of terms. Some allowance must therefore be made for them, both when they misapprehend their opponents, and when they pour forth their wholesale, unqualified invective.

I was not a little surprised, as well as amused, to hear friend Stephen S. Foster say, when pushed up to define who the obnoxious clergy and church were, that they include only the so called evangelical church and clergy—excluding all ministers and churches who assume no higher authority and sanctity than Unitarians, Universalists, &c. I know very well that the sects calling themselves, by way of distinction, *evangelical*, are in general self-righteous, arrogant and overbearing—very bigoted, selfish and vindictive. Too many of their ecclesiastical functionaries exhibit these religious vices. And no doubt that is a very great difference between the genera of these creeds and those of the so called anti-evangelical sects. Yet, on the abstract question of the right of private judgment, all Protestant sects acknowledge the very same theory, whether orthodox or heterodox. As to the rights and powers of the church, and its regularly acknowledged ministers, acting in their ecclesiastical relations, there is much diversity of opinion, and a great variety of modes and forms among those who hold to an organized church and a divinely called ministry. But in the fact that church organization and a distinct ministry of some sort are of divine institution under the christian dispensation, I have always supposed that Unitarians and Universalists were entirely agreed with the most orthodox sects. The difference between those opposing acts on this subject, relates to questions of prerogative powers, modes and forms. They assume more or less, for their respective churches and ministries according to creed, or the expediency of the case. New England, before their beards get grown, are loud for unity, equality, the rights of private judgment, toleration, charity, &c. But the same sects having become strong and waxed fat, begin to feel their importance, to be annoyed by pretended reformers and to grow conservative. The universal law of self-preservation executes itself through their appointed guardians and guides, and the troubler of their Israel, are made to feel the whole weight of the resisting power. This always was and always will be the case.

From the Christian World.

#### The Colonization of American Negroes in Africa.

We have long felt moved to say something on this subject, though we have to say may grate harshly on unenlightened ears. We cannot approach the subject without deep emotion. Blinded ourselves for years by the various popular and ecclesiastical promises of the Colonization Society, we cannot say to it, 'Please be with the remains.' Deluded into an active participation in its actual oppression of the colored man, intoxicated by its wine-cut to imagine that its wretched apology for a colony was really raising the American negro into society, our eyes were closed to the groans of oppressed millions. We sleep in peace over the festid blot upon the earth, and Christian people, yet know. But, thank God, we could not hug our chins forever. Humbly following the steps of many of the slave's most devoted friends, we were brought by Divine Providence out of the enchanted circle into a narrow, up-hill, but consecrated way.

And now, from a fact recently given to the world, that new cannon are just on their way to Liberia to assist the colonists in agriculture, &c. and to hasten, by irresistible arguments the conversion of the heathen, let me discourse in plain terms upon African Colonization.

We lately met a young Presbyterian clergyman, who was full of enthusiasm in this monstrous delusion. He even believed, and so no doubt he had been assured, that every man of the three millions now in bonds could be bought or begged, and sent to Africa. And, when he was reminded of the oppression which must be employed and which had been employed to exile so many from this land of their birth; when he was informed of the utter ruin which would overtake the South, bereft of its entire laboring population, he seemed to think that miracles might occur in atonement for man's 'miraculous mistakes.'

The first idea of Colonization then seems to us insane. The extirpation of the entire laboring population of the South is a work not for a society, nor a nation, but for Deity alone. Nay, it is a work which laughs at our wild conceit, our daring presumption. A work which would exhaust the wealth and over-task the energies and defy the power of a world in arms. And, the moment it was done, all men of all conditions would besiege the mercy seat in prayer that it might be undone; a desolate land would raise imploring hands on high; Africa herself, crushed by a human avalanche, buried beneath the mountain-wave of helpless humanity; Africa would cry for deliverance.

And yet, between this noble scheme of uprooting slavery by restoring the children and grandchildren to their ancient home, and that low expediency which would send away under the mask of benevolence such as might make trouble on the plantation, we know no alternative. And, from the experience we once had of Colonization meetings, we should conclude that the first idea was the lever of the movement at the North, and the second the real spring of effort at the South.

There may be some who seek neither of these darling objects, but only the erection of a Christian nation upon the burning soil of Africa. Let such observe the weight of the fact I have stated, that we are to be our last reliance in this newly founded Christian empire; let them remember that Christian missionary, fresh from the scene, described with apparent exultation, the gathering of fragments of limbs by wheels, on one of the battle-fields near Liberia—bodies which are judged indispensable to the existence of this pattern society.

This was the resolution that prevailed, (as above published), instead of the anti-slavery resolutions introduced by Rev. President Kellogg of Illinois.

These remarks continued by E. Quincy and C. M. Burleigh, and the resolutions adopted.

Song by the Hutchinsons.

On motion, resolution No. 6, was reconsidered and discussed by Wm. P. Powell, F. Douglass and S. S. Foster, and again adopted.

The business committee reported the following resolution, which, after being discussed by John Pierpont and S. S. Foster, was laid on the table.

Whereas, The American church and clergy claim,

but with few exceptions, to be of divine appointment,

that while the colonists regret that so many are sent over, a little more it seems than the diseases which infest the coast can at once dispose of, they are every year *just about to turn their attention to agriculture*, from which alone could any real prosperity or any lasting blessing to the vicinity come out of Liberia. From the statements of two or three who have spent some time there, we should judge that in spite of the highly colored statements trumpeted eagerly from Maine to Georgia, a more miserable thing hardly has a name to live than this same bantling of northern prejudice and southern oppression.

Tell us not of the freedom, with which these miserable victims of ages of wrong enter the ship which wafts them to Liberia. They consent, because they must. They wish to go, because the land of liberty is far away, and a many-headed dragon guards its gate. Liberia, the darkest which have ever defied any state book, forbids their emancipation on our enslaved soil, and this would point them to a safe home at the North must expiate his crime in the dungeon or upon the gallows. If this be not bearing insult upon injury, and piling crime upon crime, then after long ages of oppression to drive them away just as a faint ray of hope begins to glimmer in their clouded horizon, we know nothing.

Tell us not that wise and reverend men are embarked in this enterprise, and therefore it must be to feel the overwhelming force of a faithful uncompromising admittance. Let there be no peace to the wicked, whether in sacred or profane places. But let not the rebuker forget that he himself is a frail and fallible man, liable to be tempted into some other, if not the very sin he so much abhors. Let him be sure that his own spirit is right in the sight of God. Let him remember that there are *some sleep as well as many woes* in *sheep's clothing*, that there are some pure and noble hearts unconsciously associated with the selfish and hypocritical, and that some even of those who appear to be quite incurable have nevertheless a spark in their natures, which if rightly acted on will redeem the whole man. And if he must denounce, let him weep as he says, 'Woe unto you, scribes and pharisees, hypocrites, how can you escape the damnation of hell?'—rather than show off the unholy wrath of inflamed destructiveness. I was disgusted as well as grieved to hear some of the declaimers against the church and clergy evince so much seeming spite and contempt; as if they had a personal spleen on account of their own wrongs, and felt a peculiar gratification in splitting out their contempt even at a black coat and white handkerchief. There was some miserable stuff indeed, which, after due reflection and the exercise of better feelings in those who uttered it, will one day be remembered with tenderness.

Let us be ashamed of this miserable cowardice, and fear no more to speak in humanity's sacred name against even a world. Let us repeat of this wretched subversion to man's place, and judge a thing by what it is, not by the many or the few who shout for forever, 'great is Diana of the Ephesians.'

'But the criminals and the abctors—those who commit, and those who countenance the crime of slavery—*I regard as the enemies of Ireland, and I desire to have no sympathy or support from them!*'

Give Mr. O'Connell great credit for his candor and consistency on the subject of American slavery—he has the same right and the same justice to aid the slaves of the South to assert and strive for their freedom—for a 'repeal of slavery'—as American citizens have to aid the Irish in obtaining the 'Repeal of the Union.' This speech of his is calculated to gain him many friends among the abolitionists in this country, and he presumes, of course, that nothing he can say on the subject, will lessen his influence with his own countrymen. Should 'Repeal,' succeed in Ireland, he and the 'Repealers' will be honored in memory, and the 'Peelers' will be reviled in history.

'I am afraid that, the American slaveholders will never give up slavery until some horrible calamity发生 their country, and here I warn them against the event, for it is utterly impossible that slavery can continue much longer. But, good Heaven, can Ireland be found to justify, or rather to palliate—for no one could dare attempt to justify a system which shuns the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of Divine revelation, and the doctrines which are the Soul of God, cannot enter upon them. So, when will God come to my aid?—to help me? Over the broad Atlantic I pour forth my voice, saying, 'Come out of such a land as you Irshmen, if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irshmen no longer!' (Heart, hear, and cheer.)

'No! America, the black spot of slavery rests on your star-spangled banner, and no matter what glory you may acquire beneath it, the hideous damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime. (Loud and continued cheering.) Sir, I have spoken the *truth*—the *whole truth*—and I have nothing to be ashamed of in this.

'Let us be ashamed of this miserable cowardice, and fear no more to speak in humanity's sacred name against even a world. Let us repeat of this wretched subversion to man's place, and judge a thing by what it is, not by the many or the few who shout for forever, 'great is Diana of the Ephesians.'

'But the criminals and the abctors—those who commit, and those who countenance the crime of slavery—*I regard as the enemies of Ireland, and I desire to have no sympathy or support from them!*'

Give Mr. O'Connell great credit for his candor and consistency on the subject of American slavery—he has the same right and the same justice to aid the slaves of the South to assert and strive for their freedom—for a 'repeal of slavery'—as American citizens have to aid the Irish in obtaining the 'Repeal of the Union.'

'I am afraid that, the American slaveholders will never give up slavery until some horrible calamity发生 their country, and here I warn them against the event, for it is utterly impossible that slavery can continue much longer. But, good Heaven, can Ireland be found to justify, or rather to palliate—for no one could dare attempt to justify a system which shuns the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of Divine revelation, and the doctrines which are the Soul of God, cannot enter upon them. So, when will God come to my aid?—to help me? Over the broad Atlantic I pour forth my voice, saying, 'Come out of such a land as you Irshmen, if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irshmen no longer!' (Heart, hear, and cheer.)

'No! America, the black spot of slavery rests on your star-spangled banner, and no matter what glory you may acquire beneath it, the hideous damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime. (Loud and continued cheering.) Sir, I have spoken the *truth*—the *whole truth*—and I have nothing to be ashamed of in this.

'Let us be ashamed of this miserable cowardice, and fear no more to speak in humanity's sacred name against even a world. Let us repeat of this wretched subversion to man's place, and judge a thing by what it is, not by the many or the few who shout for forever, 'great is Diana of the Ephesians.'

'But the criminals and the abctors—those who commit, and those who countenance the crime of slavery—*I regard as the enemies of Ireland, and I desire to have no sympathy or support from them!*'

Give Mr. O'Connell great credit for his candor and consistency on the subject of American slavery—he has the same right and the same justice to aid the slaves of the South to assert and strive for their freedom—for a 'repeal of slavery'—as American citizens have to aid the Irish in obtaining the 'Repeal of the Union.'

'I am afraid that, the American slaveholders will never give up slavery until some horrible calamity发生 their country, and here I warn them against the event, for it is utterly impossible that slavery can continue much longer. But, good Heaven, can Ireland be found to justify, or rather to palliate—for no one could dare attempt to justify a system which shuns the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of Divine revelation, and the doctrines which are the Soul of God, cannot enter upon them. So, when will God come to my aid?—to help me? Over the broad Atlantic I pour forth my voice, saying, 'Come out of such a land as you Irshmen, if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irshmen no longer!' (Heart, hear, and cheer.)

'No! America, the black spot of slavery rests on your star-spangled banner, and no matter what glory you may acquire beneath it, the hideous damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime. (Loud and continued cheering.) Sir, I have spoken the *truth*—the *whole truth*—and I have nothing to be ashamed of in this.

'Let us be ashamed of this miserable cowardice, and fear no more to speak in humanity's sacred name against even a world. Let us repeat of this wretched subversion to man's place, and judge a thing by what it is, not by the many or the few who shout for forever, 'great is Diana of the Ephesians.'

'But the criminals and the abctors—those who commit, and those who countenance the crime of slavery—*I regard as the enemies of Ireland, and I desire to have no sympathy or support from them!*'

Give Mr. O'Connell great credit for his candor and consistency on the subject of American slavery—he has the same right and the same justice to aid the slaves of the South to assert and strive for their freedom—for a 'repeal of slavery'—as American citizens have to aid the Irish in obtaining the 'Repeal of the Union.'

'I am afraid that, the American slaveholders will never give up slavery until some horrible calamity发生 their country, and here I warn them against the event, for it is utterly impossible that slavery can continue much longer. But, good Heaven, can Ireland be found to justify, or rather to palliate—for no one could dare attempt to justify a system which shuns the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of Divine revelation, and the doctrines which are the Soul of God, cannot enter upon them. So, when will God come to my aid?—to help me? Over the broad Atlantic I pour forth my voice, saying, 'Come out of such a land as you Irshmen, if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irshmen no longer!' (Heart, hear, and cheer.)

'No! America, the black spot of slavery rests on your star-spangled banner, and no matter what glory you may acquire beneath it, the hideous damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime. (Loud and continued cheering.) Sir, I have spoken the *truth*—the *whole truth*—and I have nothing to be ashamed of in this.

'Let us be ashamed of this miserable cowardice, and fear no more to speak in humanity's sacred name against even a world. Let us repeat of this wretched subversion to man's place, and judge a thing by what it is, not by the many or the few who shout for forever, 'great is Diana of the Ephesians.'

'But the criminals and the abctors—those who commit, and those who countenance the crime of slavery—*I regard as the enemies of Ireland, and I desire to have no sympathy or support from them!*'

Give Mr. O'Connell great credit for his candor and consistency on the subject of American slavery—he has the same right and the same justice to aid the slaves of the South to assert and strive for their freedom—for a 'repeal of slavery'—as American citizens have to aid the Irish in obtaining the 'Repeal of the Union.'

'I am afraid that, the American slaveholders will never give up slavery until some horrible calamity发生 their country, and here I warn them against the event, for it is utterly impossible that slavery can continue much longer. But, good Heaven, can Ireland be found to justify, or rather to palliate—for no one could dare attempt to justify a system which shuns the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of Divine revelation, and the doctrines which are the Soul of God, cannot enter upon them. So, when will God come to my aid?—to help me? Over the broad Atlantic I pour forth my voice, saying, 'Come out of such a land as you Irshmen, if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irshmen no longer!' (Heart, hear, and cheer.)

'No! America, the black spot of slavery rests on your star-spangled banner, and no matter what glory you may acquire beneath it, the hideous damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime. (Loud and continued cheering.) Sir, I have spoken the *truth*—the *whole truth*

## THE LIBERATOR

BOSTON:

FRIDAY MORNING, JUNE 30, 1843.

*To the Friends of the Liberator in the Western States.*

Herself, letters intended for the special attention of the Editor of the Liberator, must be addressed to him at Northampton, Mass. (post paid,) until notice. Communications for publication in the paper may be sent to his address at Boston, as before.

## Bristol Co. A. S. Convention.

We had the pleasure of attending this large and well-gathering of abolitionists on Tuesday and Wednesday last, 29th and 30th inst. The meetings were held in the new Town Hall, one of the most commodious public rooms in the country. This ample hall was filled during the day, and crowded during the evening, with eager and attentive listeners.

President R. Cogdon, of New-Bedford, was President.

Convention assisted by Dr. Sisson, of Fall River, John Bailey, of New-Bedford, Francis Jackson, of Boston, and others as Vice-Presidents. The Friends were there to give us the help of their voices. Among the principal speakers were, John Quincy, Charles L. Remond, Stephen S. Foster, George Douglass, John M. Spear, Edmund Quincy, George Burleigh, Elias Smith, &c. The subject of the various conventions, set on foot by the N. E. Convention, was brought before the meeting and urged by Quincy, S. S. Foster, F. Douglass and others. The Friends seemed to command itself strongly to the favor of the Friends present, and a contribution of money was taken up to enable the Massachusetts Society (which is organized by the N. E. Convention) with the carrying out of its plan) to place the Friends in the field. We hope the friends everywhere will remember the importance of promptitude in doing whatever their hands find to do for this true and every enterprise—one that promises the most magnificent results of any plan that has been adopted or recommended of movement. It is consequently expected that the Western friends will prove to be the agents, and those dependent upon them, they shall have begun their labora. But an important advance is indispensable to enable them to do so. After this business had been disposed of, the proposed resolution came up for consideration—dealing with the Christian character to churches and ministers in their refusal to treat slaves, slaveholders, and their agents, with the same rebuke and the same disapprobation, with which they visit the separate crimes that make it up, and those that commit or defend them, and affording the inconsistency of abolitionists in their acknowledged principles of duty, who, in their conscientiousness or sustain such ministers and churches. Mr. Pierpont addressed the Convention and at some length and with much ability. He himself out of the range of the resolution being that he did not treat slaveholding and slaveholding as all out of the way of any hot evening, would be expected to be. Mr. RUSSELL begged of the audience that he claimed, or that his denomination had, any divine authority or commission for doing. Whether his denomination (the Unitarian) think him stating this *esoteric* truth in a masonic assembly of profane laymen, is perhaps doubtful. He cordially agreed with the clause in resolution denouncing the inconsistency of abolitionists in their refusing to sustain such ministers and churches. He then showed the guilt of the North generally in maintaining it; then glanced by way of illustration, at the support afforded to it by the political parties; and then showed the transcendent bloodguiltiness of the American church, in furnishing its main bulwark. After showing the pro-slavery character of the church and ministry, as bodies, descended to particulars and undertook to prove that the 'Christian' church in New-Bedford of which Mr. Russell is pastor, and its minister, are pro-slavery. He showed that whatever is opposed to anti-slavery is pro-slavery—and then produced an article written and published by Mr. Russell, and acknowledged and justified by him, filled with aspersions and imputations of the same malignant type as those disseminated by Amos A. Phelps and Nathaniel Colver, against Mr. Garrison and his anti-slavery coadjutors. He thus proved that while Mr. Russell claimed the character of an Old Organization man, he was doing what he could to defeat the end of that movement by maligning the characters of its prominent friends. He then declared that the meeting house of Mr. R.'s society could not be had for anti-slavery purposes, which was enough to stamp it as a pro-slavery body. Mr. Russell, in the course of introductory remarks during Mr. Foster's speech, and some observations made after he had concluded, affirmed that his society was anti-slavery—that its house was open, and had ever been, to anti-slavery proper, as well as to all other good causes; and he was understood to say that it had always been open *freely*—that is without compensation; that if it had ever been refused, it was only to *dissorgizers*. It was then stated on the authority of Mr. JOHN F. EMERSON and of Mr. Wm. C. COFFIN, that the house had been repeatedly refused; that when it had been obtained in times past it had been *paid for*; that it had been refused for a lecture by WENDELL PHILLIPS, who could not be excluded as a disorganizer, on Mr. R.'s own grounds of complaint; and that it had even been shut against A LATIMER MEETING! Whatever may have been the effect of these statements upon the mind of Mr. Russell, these did not seem to be much doubt left as to the anti-slavery character of the 'Christian' church of New-Bedford, and of its minister, on the minds of the audience. Though we cannot consent to enter into the consideration of Mr. Russell's claims, under these circumstances, to be regarded as an Old organization man, still we must say that his conduct on that occasion made any displays of New organization proper, that we have ever happened to witness, appear respectable and decent in the comparison.

About the time that all this matter had been brought fully before the Convention, a serious disturbance took place on the edges of the meeting. The great mass of the audience were orderly and attentive in the highest degree. A party of boys and base fellows began making a noise, by shouting, and overturning the benches on which the outer ranks of the audience were standing, and, for about twenty minutes, they succeeded in interrupting the proceedings of the meeting. Some of the most substantial of the citizens, however, interfering, the riot was soon quelled. The resolution was then further discussed by Messrs Remond and Douglass, after which it was adopted by an overwhelming vote. The rest of the resolutions were then passed. The Hutchinsons then gave up a parting song, and the meeting was dissolved with three resounding cheers for Liberty.

The occasion was regarded by the friends at New-Bedford, as well as by the rest of us, as cheering and auspicious in the highest degree. The vast hall was crowded with a most intelligent and attentive audience, and the effect of the meeting must have been, in the highest degree favorable to the progress of the cause. It is believed that a great change has come over the public mind since the meeting last year—for truths were listened to with attention that were then drowned in shouts of riot and misrule. Though the attendance was so overwhelming, none of the numerous clergy of the town took part in the proceedings.

## THE LIBERATOR.

In the afternoon, the Convention suspended its business to listen to the narrative of Mr. FULLER, a native of New-Bedford, a white man, who was held and sold as a slave in Maryland, and who only escaped being sold into hopeless bondage at the extreme South, by a fortunate circumstance which enabled him to communicate his condition to his relations at the North, who came to his rescue. We hope that the particulars of this curious history may be given to the world by Mr. Fuller, or some other of the New-Bedford friends. The resolution touching the ministry and church was then taken up. Mr. SPEAR, of Weymouth, sustained it in an emphatic manner. Rev. PHILEMON R. RUSSELL then took the floor, and read a resolution affirming the divine origin of the ministry—which he proposed to speak. Objection was made to his speaking to any other point than that contained in the resolution before the meeting, unless he moved his resolution as a substitute for it. This he declined doing, but persisted, notwithstanding the efforts of the Chair to keep him in order, in making a personal attack upon Mr. Foster, and in showing what his course had been at other times and in other places—hearing apparently dissatisfied that Mr. F. had not done on that occasion what he (Mr. R.) considered wrong on other occasions. Mr. FOSTER stated that he did not intend to introduce the church and ministry question proper before this Convention, being contented with the resolution as it stood; and he made this just distinction between his position, on the occasions to which Mr. Russell referred, and that gentleman's present position—that he (Mr. F.) had dragged in the church and ministry question proper, because he thought it right to do so—whereas Mr. Russell had 'dragged it in,' although he thought it wrong to do so. Mr. R. defined his position at considerable length, recounting the services he had rendered in time past to the cause, particularly at the time of the new organization. Though we would not depreciate the merit of any man who was found on the right side at the time of that lying secession, still it may be remembered that one chief object of the seceders was to get rid of their connection with sects which they regarded not only as heretical, but which was worse—as *pagan*, of which number we believe the Christian Baptists were accounted by them. Mr. Russell also disclaimed being a non-resistant. As his name appears prominently on the side of those defending the principle of the inviolability of human life at the Peace Convention—and as his name is on the list of the members of the Non-Resistance Society, and is appended to its Declaration of Sentiments, we would suggest whether he can be placed correctly before the world, except by a public acknowledgment of the change which has taken place in his sentiments on this subject. Those acts, of course, only indicated his opinion at that time, which he was as free to change as to form; but it seems to us that they who see his name in that connexion have a right to suppose his position unchanged, unless he had to contend with the overwhelming opposition of the same corrupt church and priesthood.

**Church Reform.**

William Goodell still continues his Lectures on this subject, in his 'Christian Investigator.' His giant strength is expended with a giant's force; and measuring the church and the priesthood by their own standard, their favorite test, he shows them to be composed, in the mass, of 'wood, hay and stubble,' whose end is to be burned. We would get rid of this nuisance by a much shorter, more thorough, and, we think, more scriptural process than friend Goodell proposes, and trust we have done so, in regard to its deleterious influence over the freedom of our soul. With all due deference to his superior logic, and acute metaphysics, we must pardon us if we differ from him, to some extent, as to the distinguishing characteristics of the true church, and of course as to the hope of any thorough and permanent reformation of the present nominal one. It pains us that we do not see eye to eye with him on all prominent points, as in the days of 'Juld Lang Syne,' when the subjects of temperance and anti-slavery, in their earliest stages, engaged our mutual attention, and when we had to contend with the overwhelming opposition of the same corrupt church and priesthood.

The following is the conclusion of the fifth Lecture on Church Reform.—*r.*

'The polity, the usages, the doctrines, the discipline, of almost, if not all, the existing sects, have been either shaped in the first place, or modified afterwards by the patriarch of the sect, by the energy, or by the select few. The sects are now, and have been, of very homogeneous and substantial specimens of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that a very handsome and substantial specimen of American silks, manufactured entirely by himself. They consist of gloves, cravats, handkerchiefs, stockings, scarfs, pieces in the web for ladies' dresses, of different colors, besides numerous other articles, all of which have an admirable texture, and appear to be of a highly durable quality. Mr. G. states that his enterprise has thus proved successful, even beyond his most sanguine expectations. Besides the factory, which employs about fifty hands, on an average, he has a large mulberry grove, and an extensive economy, whereby he is enabled to raise a considerable portion of the world to supply the raw material. It is evident since the introduction of his goods, that

## POETRY.

From the N. Y. Daily News.  
GO, SIGN THE PLEDGE!  
BY WILLIAM OLNEY BOURNE.  
Go, sign the Pledge! Ten thousand souls  
Have felt its mighty power to save,  
While o'er the land a torrent rolls,  
Which bears them onward with its wave!  
It saves from ruin's withering cup  
Of poisoned draughts which blight and kill,  
While evil Genii fill it up  
With dark narcotics they distil.

Go, sign the Pledge! A countless throng  
Have felt its wondrous power to heal,  
While high they raise the grateful song,  
Which viens with thunder's loudest peal!  
In glad approach in peace restores  
To troubled souls a gentle calm;  
It heals the broken heart, and pours  
In sorrow's wound a soothng balm.

Go, sign the Pledge! There virtue smiles,  
And wins the soul to sunlit ways,  
While by her offerings she beguiles  
The hope that round her advent shuns.

In white-robed purity she leans  
On faith, the offspring of the skies,  
While industry around her gleams  
In health and joy her golden prize.

Go, sign the Pledge! And clear and bright  
Let hope inspire with praise thy tongue,  
Purse as the radiant fount of light,  
When first her sweetest accents sprung:

Then peace shall beam on thee again,  
And life shall be a happier day,  
While tuning to a hoiter strain  
The tribute of thy heartfelt lay.

Fling forth the banner to the air,  
And high and free unfurl the sheen,  
While ransomed millions guard it there,  
By countless myriads to be seen!

Go, join the throng who rally nigh,  
Nor let the watchword faint or tire,  
Till thy gigantic form shall be  
Consuming in his native fire.

Let passion rear her hydra head—  
Let all thy foes their tempests fling,  
Unconquered thou shalt victor tread,  
While to thy promise thou shalt cling!

Then, sign the pledge! Whence cheering light  
Shall shed its brilliance over thee,  
And in thy heart triumphant write—  
No fiery draught shall conquer me.

From the Albany Weekly Patriot.

THE FUGITIVE.  
A noble man of save broun  
Came to my humble cottage door,  
With anxious, weary step, and slow,  
And asked if I could feed the poor:  
He begged, if it was wont to give,  
To help a panting fugitive.

I told him he had run away  
From his kind master, friends and home—  
That he was black—a slave astray,  
And should return whence he had come—  
That I would to the master give  
His straying villain fugitive.

He fell upon his trembling knee,  
And claimed he was a brother man—  
That I was bound to set him free,  
According to the gospel plan;  
And if a God's grace receive,  
I must protect the fugitive.

He showed the stripes his master gave—  
The festering wounds, the sightless eye—  
The common badge of a slave—  
And said he would be free, or die;  
And if I nothing had to give,  
I should not stay the fugitive.

He owned he wore aable skin—  
That which his Maker first had given;  
But mine would be a darker sin,  
That would exclude my soul from heaven:  
And if I would God's grace receive,  
I must befriend the fugitive.

He showed the stripes his master gave—  
The festering wounds, the sightless eye—  
The common badge of a slave—  
And said he would be free, or die;

And if I nothing had to give,  
I should not stay the fugitive.

A. C. L.

GOOD COUNSEL.

Free from the crowd, and be to virtue tree,  
Content with what thou hast, though it be small;  
To hoard brings hate;—nor lofy things pursue;  
He who climbs high, endangers many a fall.  
Env'y a shade that ever waits on Fame,  
And oft the sun that raises it, will hide;  
Trace not in life a vast expansive scheme,  
But be thy witness to thy state allied.  
Be mild to others, to thyself severe—  
So truth shall shield thee, or from hurt or fear.

Think not of bending all things to thy will;

Nor vainly hope that Fortune shall' befriend;

Inconstant she; but be thou constant still,

What'er beside, unto an honest end.

Yet needless dangers never madly brave,

Kick not thy naked foot against a nail,

Or from experience the solution crave.

If well and pitchet strive which shall prevail.

In the cause, as in thy neighbor's clear—

So truth shall shield thee, or from hurt or fear.

Lewis Ford.

North Abington.

## NON-RESISTANCE.

## Clerical Defence of Man-killing.

FRIEND GARRISON:

Last fast day, in the afternoon, I went to hear the Rev. Willard Pierce, Congregational minister in North Abington. He took his text from Excl. iii. 8—“A time to love, and a time to hate; a time of war, and a time of peace.” It appeared that he preached from the same text in the former part of the day. In the first place, we went on to show, that all war was wrong, offensive and defensive. In immediate connection with this, he endeavored to prove that all were fighting, and man-killing, where human life was at stake, was in accordance with the love and spirit of God. Immediately after meeting, desiring to get the exact views and words of Mr. Pierce on the subject, I called on him to see if he would lend me his sermon for that purpose, which he refused to do. I took down, however, three or four of his assertions during the delivery of the discourse, which I will proceed to give, very nearly, if not exactly, as they fell from his lips.

1. If an assassin enters your dwelling, and attempts to kill one of your family, and you cannot otherwise prevent him, you are in duty bound to kill him. This you ought, and can do, in the love and spirit of God.

2. If a war of extermination is threatened against a nation, and the public are driven to the last extremity, then it is their duty to fight and kill the enemy, to protect themselves.

3. Christ's example is not to be taken in this matter.

4. To petition the legislature to abolish capital punishment, amounts to the same as petitioning the same body to abolish the law of God or the Bible.

The only passage, I believe, quoted from the Bible, to prove man-killing right, was from Genesis ix. 6: “Whoso sheddeth man's blood, by man shall his blood be shed; a passage which, in my opinion, goes no further to support man-killing, at the present day, (if it ever did,) than the passage made use of by slave-owners (‘He that knoweth his master's will, and doth it not, shall be beaten with many stripes’), upholds man-whipping. In reference to this subject, it is a very clear case, that, in the earliest ages of the world, God disapproved of man's killing his fellow in any case whatever, inasmuch as he pronounced a seven-fold judgment upon the person who should kill Cain, because he killed his brother Abel.

Dublin, January, 1843.

## MISCELLANY.

## The Northampton Association.

To the Editor of the Tribune:

As the Northampton Association of Education and Industry has been charged with infidelity and Sabbath-breaking, you will allow an impartial witness to ‘speak what he does know, and testify what he has seen.’ It was my privilege to be with them for more than a week, including two Sabbaths; and I am bold to say that, so far from being obnoxious to the charge of infidelity, they, without exception, not only repeat it, but declare their belief that no Association of the kind can be certain of success, unless founded upon Christian principles. They had a trial of their faith in this respect, while I was there; and that their practice on that occasion was equal to their faith, no one present could for a moment doubt.

A merchant of Liverpool, who is at the head of an Association of Socialists, or Owenites, as they are more commonly called, visited them for one day. Is that time he conversed freely with many of the members, and gave a very instructive public lecture, abounding in facts showing that the evils which the producing classes of England suffer, result from the false principles on which society is based; and much that was said applied with equal force to our own country. He also said enough about the doctrine of circumstances and free agency, to show where he stood in regard to religious subjects; and, as he gave opportunity for questions for quiet, or even for a few words, lost in silence, for half an hour and there they stood. The discussion was a very animated one, but the lecturer was treated with courtesy. There was but one man present who agreed with him, and he is not a member.

The charge of Sabbath-breaking is perfectly natural, and is made, no doubt, by those whose religion consists more in a theoretical belief in, than a practical observance of the day. If abstaining from labor, and meeting regularly for moral and religious instruction on that day, and living out moral reform principles generally through the week, be Sabbath-breaking, then they are guilty. All the public instruction I heard there on the Sabbath, was as well calculated to do the children and young people good, as any that I am accustomed to hear from the pulpits of the various sects; and I heard nothing of that disgusting gossip about the rise and fall of stocks, the state of trade, the minister's style, the new fashions, and other things ‘too numerous to mention,’ which I have heard from many who defend the Sabbath-day.

The hearts of many are so fully set in them to injure all who excel them in living up to Christian principles, that nothing can turn them. I am not writing for such; but if I can in this way prevent some who, for want of proper reflection, may become retailers of baseless slander, while they have no intention of injuring the Association, my principal object will be accomplished. This Association surrounds the difficulties incident to their new stage so rapidly, that they will soon convince the world that society, with its legion of evils, is not past redemption.

Yours, for truth and right,  
B. C. BACON, 371 Market-street, Philadelphia.

From the N. Y. Tribune.

## The Repeat Question.

The Commercial thinks there is not much in what

we offered in behalf of Governor Seward and other American friends of Repeal. That is a matter of opinion. The Commercial admits that it stimulated the sympathy expressed throughout the country for Greece during her struggle for freedom, but Greece was in open rebellion, cutting throats, burning and ravaging; while Ireland prefers by far the stronger claim to sympathy on account of her forbearance from shedding blood.

We abhor war and violence; we think they should never, but in the direst necessity, be resorted to; we question the propriety of resorting to them at all.

Fearlessly to assert the right while patiently suffering the wrong—enduring injustice, yet keenly feeling it—appealing trustfully to God and to universal humanity for redress—is this the noblest attitude of an oppressed people.

God says, Thou shalt not kill. The army and navy say, You may and shall kill.

God says, Resist not evil. The army and navy say, You may and shall resist evil.

God says, If any man smite thee on thy right cheek, turn to him the other also. The army and navy say, Turn not the other cheek; it is cowardly and infamous to do so.

God says, Love your enemies. The army and navy say, Hate your enemies.

God says, Bless those who curse you—bless and curse not. The army and navy say, Curse those who curse you—curse and bless not.

God says, Pray for those who despitefully use you, and persecute you. The army and navy say, Pray for and seek the destruction of those who do spitefully use you, and persecute you.

God says, Forgive men their trespasses. The army and navy say, Forgive not.

God enjoys vengeance, and forbids revenge. The army and navy say, Forgo vengeance.

God says, Bless them that curse you, and revile you.

God says, See that none render evil for evil unto any man. The army and navy say, See that you render evil for all who injure you.

God says, Overcome evil with good. The army and navy say, Overcome evil with evil.

God says, If your enemies hunger, feed them; if they thirst, give them drink. The army and navy say, If you do supply your enemies with food and drink, you shall be hung or shot as a traitor.

God says, Avenge not yourselves. The army and navy say, Avenge yourselves.

God says, Oby God, rather than man. The army and navy say, Oby man, rather than God.

God says, Do good to all men. The army and navy say, Do all the evil you can to your enemies.

God says, Beat your swords into ploughshares, and your spears into pruning-hooks. The army and navy say, Make swords and spears.

God says, Whence come wars and fightings among you?

God says, From the Philanthropist.

THE LIBERATOR.

From the Philanthropist.

COLLEGES, &c.

That, owing to the workings of slavery, the common school system has proved a failure in the slave States, is notorious. Our own State has seventeen thousand more scholars at the public charge, than all the slave States put together. Of scholars at public charge there are

In the free States, 492,183

In the slave States, 25,550

But, slaveholders, though careless of the education of the people generally, it is presumable, will attend to the instruction of their own children. Accordingly we find of Colleges,

In the free States, 50

In the slave States, 51

Prayer of the Christian; A Word from the Anti-Slavery Slave's Apostrophe to the Northern Slaveholder's Address to the North; The Slave-Abolitionists, Death of Charles Felton; Unchain the Lawyer; Prayer for the Slave; live always'; Obit; In the Chilly Night.

The following table will show this—

COLLEGES.

No. Instructors. Students.

Free States, 50 415 5430

Slave States, 51 361 4092

Ministers. Alumni. Volumes.

Free States, 650 27036 839,511

Slave States, 142 3644 265,964

We have compiled another table which will be examined with some interest by many of our readers. It gives the number and condition of the Theological Schools in the two sections.

No. Professors. [Students]

in 1840-1.

Free States, 30 81 1127

Slave States, 9 20 122

No. Educated. Volumes.

Free States, 353 101,210

Slave States, 508 22,130

The slave States, according to the Southern Literary Messenger, have at least as much wealth, literary taste and native talent, as the free, and twice as much ‘leisure’ owing to the blessed relief from labor afforded by an institution peculiarly their own.

It is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet together and eat plentifully, and it is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore probably are yet convenient to many of the brethren. It is well known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom